



بسم الله الرحمن الرحيم

Al-Imaam Al-Baihaqee said in his book "Al-Jaami' li Shu'ab Al-Imaan", volume: 3, pages 167-170:

A Chapter about the person being stingy with his deen to the point that being thrown into fire is more beloved to him than disbelief

That is because of what has come on the Prophet (صلى الله عليه وسلم) in that which Abu Abdillah Al-Haafidh has transmitted to us (saying) Abul-Abbaas Muhammad ibn Ya'qoob narrated to us (saying) Ibraaheem ibn Marzooq narrated to us (saying) Wahb ibn Jareer and Bishr ibn Umar both said Shu'bah narrated to us on Qataadah on Anas that he said, The Messenger of Allaah (صلى الله عليه وسلم) said:

"Three (traits), whoever has them he has found the sweetness of Imaan (faith); he who Allaah and His Messenger are more beloved to him than anyone else, and he who loves someone loving him only for Allaah, and he who being thrown into fire is more beloved to him than returning to disbelief after Allaah has saved him from it."

The two (Al-Bukhaaree and Muslim) have transmitted it in the Saheeh from the hadeeth of Shu'bah ibn Al-Hajjaaj.

Abu Abdillah Al-Haafidh has transmitted to us (saying) Abu Bakr Muhammad ibn Ahmad ibn Baalawaih has transmitted to us ^ح¹, and Abul-Husain ibn Al-Fadl Al-Qattaan transmitted to us (saying) Abu Sahl ibn Ziyaad has narrated to us, they both (meaning Abu Bakr and Abu Sahl) said Ishaq ibn Al-Hasan Al-Harbee narrated to us (saying) Affaan narrated to us (saying) Hamaad ibn Salamah narrated to us (saying) Thaabit Al-Bunaanee transmitted to us on Anas ibn Maalik that the Messenger of Allaah (صلى الله عليه وسلم) said:

¹ 'ح' means the chain has changed to a new chain.



"Three (traits) whoever has them he has found by them the sweetness of Imaan; he who Allaah and His Messenger are more beloved to him than anyone else, and the man who loves a man loving him only for Allaah, and the man who being thrown into fire is more beloved to him than returning to be a Jew or a Christian."

Muslim transmitted it in the Saheeh by way of another chain on Hammaad.

Al-Baihaqee has said: So he has demonstrated by this statement that being stingy with the deen (not wanting to give any of it up) is from Imaan because he mentioned the sweetness like Imaan and what he intended is that the person who is stingy with his deen is like someone eating something sweet, for just as the one who craves something sweet he does not find the sweet sensation and take pleasure in it except when eating it, likewise the one who craves Imaan his intent from it is not granted to him except when he is stingy with it, for verily he, when he is stingy with Imaan he won't do that which will spoil it for him just as he who finds the sweet sensation of something sweet, he won't do that which will nullify it for him, and Allaah knows best.

It also enters into this chapter that which Allaah narrated to us from the story of Shu'aib (عليه سلم) the Prophet (صلى الله عليه وسلم) when his people said to him:

لُخْرِجْكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا

"We will certainly oust you, O Shu'aib, and those who have believed with you from our town or you will return to our religion."

So he said:

مِنْهَا وَمَا يَكُونُ اللَّهُ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ قَدْ افْتَرَيْنَا عَلَى اللَّهِ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ وَأَنْتَ خَيْرُ الْفَاتِحِينَ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ



"Even if we were unwilling We would have invented against Allaah a lie if we returned to your religion after² Allaah had saved us from it. And it is not for us to return to it except that our Lord should will. Our Lord, His knowledge has encompassed all things. On Allaah (alone) we rely. Our Lord, judge between us and our people in truth, you are the best of those who give judgment."
Al-A'raaf 7: 88-89

For verily, in this statement there are different themes, all of them go back to being stingy with the deen.

The First is that Shu'aib (عليه سلم) called being separated from the polytheists from his people salvation, and it is known that the opposite of salvation is destruction, and whoever is on the view that disbelief is destruction and Imaan is salvation he is only being stingy with his deen.

The Second is that verily he alluded to by his statement: "On Allaah (alone) we rely," that he has entrusted his affair to Allaah, if He protects him from being ousted from his homeland then that is His favor, and if He lets them do what they intend to do from ousting them then being ousted is more beloved to him than leaving the deen, and this is from being stingy with the deen because Allaah had affiliated being ousted from the homeland to being killed.

The Third is that Shu'aib (عليه سلم) sought refuge with Allaah and asked for His help and supplicated Him the way He is supplicated in calamities when they occur and afflictions when they befall, for he said: "Our Lord, judge between us and our people in truth," saying that out of regard for the significance of what he was addressed with and hoping that Allaah will turn the harm of the disbelievers away from him so that they won't have him hear from them about his deen that which hearing it will be a burden on him, and this also is from being stingy with the deen. Also, it is well known that Allaah only narrates to us this (story) and the like so we can follow the manners of those whom He describes to us their

² At this point in the book "Al-Jaami' li Shu'ab Al-Imaan" it was said: 'To the end of the verse.' I mentioned the entire verse so it would be clearer and also because Al-Haleemee mentioned the entire verse in his book 'Al-Minhaaj fee Shu'ab Al-Imaan' which is the book that Al-Baihaqee took from when writing "Al-Jaami' li Shu'ab Al-Imaan".



ways of behavior then He praises that, and so we can differ from the ways of those whom He describes to us their ways then He dispraises that, and so we can follow the best of the two ways not the most shameful of the two as He said:

فَبَشِّرْ عِبَادِ...الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

"So give good tidings to My servants...those who listen to the speech and follow the best of it..." Az-Zumar 39:17-18

So it has been established that being stingy with the deen is from the pillars of the deen. He does not find the sweetness of the deen he who does not find stinginess with it in his heart, and Allaah knows best.

This is that which the intellect attests to its soundness because whoever believes in a religion then afterwards is not upon the utmost stinginess with it and being utmost concerned about it, that is an indication that he does not recognize its value and it is not clear (to him) the portion for himself in it, and the one who the truth in his view is something insignificant the truth will not abide in his heart, and with Allaah is the protection.

Furthermore, being stingy with the deen is divided into two types. The first is being stingy with its 'Asl' (root, basis, foundation etc.) so that it does not depart and the second is being stingy with its 'Kamaal' (completeness, perfection etc.) so that it won't become deficient. Don't you see that Allaah just as He commended Shu'aib (عليه سلم) and praised him because he was stingy with his deen for he did not leave it despite his people trying to force him to leave it, He likewise praised Yusuf (عليه سلم) for resisting when the wife of the ruler tried to seduce him. He said:

رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

"My Lord, prison is more to my liking than that to which they invite me." Yusuf 12:33

So it is clear that being stingy with the branches of Imaan so it does not become deficient is similar to being stingy with its 'Asl' so that it does not depart. This is the way of every object that is



safeguarded, for verily the one stingy with his wealth just as he is stingy with its total amount he is also stingy with its portions and

the one stingy with his own self, he is stingy with his limbs just as he is stingy with his body as a whole, so likewise the deen, and with Allaah is the success.

Also, from being stingy with the deen is that the believer when he is amongst a people that he is not able to give the deen its rights amongst them and he is afraid that they will turn him away from his deen, and he if he leaves them he will find for himself a safe place to settle and he will be in a better state therein than when he was amongst these people, he does not reside amongst them and makes hijrah (migration) to where he knows it is better for him and more suitable. Allaah said:

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

"And whoever leaves his home as a migrant to Allaah and His Messenger and then death overtakes him his reward has become incumbent upon Allaah." An-Nisaa 4:100

Upon this objective was the hijrah of the Companions of the Messenger of Allaah (صلى الله عليه وسلم) (leaving) the abodes of disbelief, and so they can meet him and be his companions and make hijrah with him. Furthermore, this ruling remains afterwards for he who is not able to openly perform his deen in his location. We have spoken about this issue in the book 'As-Siyar' of the book 'As-Sunan', and we narrated in the book 'Dalaa'il An-Nubuwwah' that which the Companions of the Messenger of Allaah (صلى الله عليه وسلم) suffered from hardships and adversities because of living next to the disbelievers to the point that they were ordered to make hijrah to the land of the Habashah then to Madeenah, and may Allaah grant us the success to follow our Salaf (predecessors) for what a great Salaf they were for us, may Allaah be pleased with them."

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